/44 cont'd/

are only rarely seen. The ho-ts'ang (or drying bin) and the granary are both built beside the house. The domesticated animals are pastured in the open fields. Corrals for cattle and pens for swine are very rarely seen.

4. Travel

The Miao live high in the mountains. From the bottom to the top of a single mountain is a long distance. Furthermore, the mountain paths are usually steep and rugged and difficult to travel on. During our field trip, we were always exhausted after visiting a Miao village, and it always took us a long time to recover. But the Miao, whether young or old, male or female, are all energetic and light as birds. They do not appear to be tired even after they have climbed several high peaks. Moreover, they all walk barefooted. Sharp stones and thorns do not bother them, and they never hurt themselves. It is usually more /45/ than a hundred li to and from a Chinese market. Starting off in the morning and returning in the evening, they never stay a day or half a day more than necessary. Only a few relatively wealthy persons ride horses.

5. Social Intercourse

The Miao are very polite in their social intercourse whether with relatives or friends. When guests leave, the host always sees them out the door. As he sees his guests off, he bends his body slightly forward with head bowed and both hands raised to the level of his head, and the guests do the same.

/127 cont'd/

133 The configuration of the terrain was so steep and dangerous that one could truly say that "a single man defending it could withstand 10,000 of the enemy." I learned that Mr. Wang's father, Wang I, had been ambushed and murdered here. When we had crossed the mountains, I was exhausted and tried to ride the horse instead of walking. /128/ I had never ridden a horse before and sitting on its back, I swayed back and forth and was in constant danger of falling off. As the road was so steep and rugged, I finally felt that it was too dangerous to ride, so I had to dismount and go on foot. At five o'clock we arrived at Ta-ch'i and went to Wang Chao-i's house to spend the night.

In Ta-ch'i Li, Ch'i, Hsiao, and Miao all live together, and it was really an ideal place for investigation. Wang Chao-i's house was situated on top of a small hill, and in front of it was a fish pond and a vegetable garden. On all four sides were cultivated fields and beyond the fields lay the hamlets of the various groups; still farther on were countless rows of mountains. Looking down from this height, there were boundless vistas of scenery, the beauty of which could hardly be equaled. The house was made of rows of bricks and was unusually sturdy, and beside it was a stone house; its interior arrangements were lovely, almost comparable to that of an upper-class Chinese home. As I looked at it while leaning against the balustrade, a floating vision of the feudal castles of medieval Europe came before my eyes.

Second month, nineteenth day. (Friday)

124 Today a funeral service in a Ch'i-Li family was being held in the neighboring village of Yen-sheng, and at eleven o'clock in the morning, after an early meal, we went there to watch. We also visited Huang Kung-ch'ing, the t'uan trustee of the Yen-sheng t'uan, whose two sons had once studied at the Chiang-ts'un Normal School in Canton. At Huang's house, we also met Li Hsi-ch'ing, a merchant from Lo-hui district, who told us that his father had come here to trade. Later on he inherited his father's business, and with his good

C 491 M [487] /44 cont./ to Ch'en-chou, Mo-yang, and Chih-chiang; the military roads lead to Kan-ch'eng, Yung-sui, and T'ung-jen; the civilian roads lead to P'u-shih and Kan-ch'eng; and the Miao roads are on both sides of the military routes, threading out in all directions so numerous that they defy enumeration. The official and the military roads are all paved with stone slabs (Illus. 20), requiring considerable construction work. The civilian roads were not constructed in a uniform way, those passing prosperous areas being much better than others. The Miao paths generally M [487] follow the contours of the mountains and require very little human labor. As to the means of transportation, travelers /Illustrations 18-26 occur on pp. 45-52/ /53/ generally ride horses C M [492] [493] [482] or ride in sedan chairs (Illus. 21), while cargo is carried by carriers on their backs.

Bridges. — The bridge in the Miao area involve considerable construction work. On important communication roads, they generally built three or five-arch bridges (Illus. 11), C [485] on which were built houses for hotels and restaurants for the convenience of travelers. Places where a river is wide and shallow are spanned by long bridges (Illus. 22, 23). Places where a river is wide and deep are crossed by rope bridges (Illus. 24). In small streams which are narrow and have sandbanks they sat up stone steps, customarily called "ho shui ch'iao /"bridge enclosing the water"/ (Illus. 25), or they build small bridges (Illus. 26) over them.

/69 cont./

226 [227] from sinking, making it easier for the fish to bite. To catch fish with poison, they isolate a section of the river by erecting dams up and down stream, then cast the poison in the water to render the fish unconscious, when they are picked up. The [278] poisons used include tea paste, lime, potato seeds, willow leaves, and smartweed /t'u liao/. Tea paste, lime, and potato seeds have to be ground into fine powder before they are scattered in the water; the willow leaves and the smartweed are hashed into pulp with a hatchet, put into a bamboo sieve, and dipped into water. The pulp is rubbed against the bamboo with the hand to form a thick liquid, which is thrown into the water near a cleft or a cave in the cliff. When the fish smell the poison they become unconscious and float on the surface, and can be caught easily. Still another method is fishing in an illuminated pool. In such places as a shallow pool or a shallow place over a sand bar, they pick a suitable spot where they put a big rock and dig a deep pool called t'ang k'ou /"pool mouth"/. It is about a kung chih and a half in circumference and encircled with a screen of bamboo splints /Illus. 37-38 on pp. 70-71/ /72/, but with an opening left. Inside [illegible]d slabs of stone, in which the fish love to seek shel[illegible] night comes the fisherman arrives with a torch. The fish are frightened by the light and struggle to escape, hitting the bamboo screen. Not a single fish is able to escape.

231 [492] [262] [241] The Miao rear cattle, horses, pigs, sheep, cats, dogs, chickens, and ducks. Cattle and pigs are the most important. Not all the cattle are for field work; some are slaughtered and sold for food. Pigs are used for food, and their manure for fertilizer. Horses, sheep, and ducks are comparatively fewer in number. Cats, dogs, and chickens are found in every household.

[245] Mulberry trees are grown in the Miao area. The Miao women also know how to raise silkworms. Formerly they did not know how to hatch the eggs. Every spring when the Chinese [439] started hatching silkworms, groups of them would carry baskets of native products to exchange for silkworms. They reared the

[text continues on p. 103]

[160 cont.]
415 The harvested crops are transported on horseback, but more
482 often on the backs of men...or women. For this purpose the "Méo"
[492] of both sexes have pack-baskets which they carry on their backs, fastened to their shoulders by two straps. (Photo 157, Plate 40; photo 107, Plate 39.) This method of carrying burdens applies
[854] also to the transport of small children, whom the "Méo" women place on their backs, enclosed in a sort of sack held at the shoulders by two suspenders. (Photos 103 and 419, Plate 39.) It is the same for the transport of water, which is done by means of large trunks of female bamboo, often fastened together in pairs, with the interior partitions punched through, except for the lowest one. (Photo 346, Plate 36.)

[161] Like the other groups, the "Méo" construct almost all
326 the objects they use. There are found among them blacksmiths who make the agricultural implements of iron (ploughs, harrows, bill-hooks, scythes), silversmiths for the jewelry in silver, copper, or iron.

Every "Méo" is more or less a basket maker, and in all of the
285 homes pack-baskets are made, of rattan or bamboo fiber, of which each member of the household possesses a specimen of a size corresponding to his strength.

[294] The clothing likewise is made at home. The hemp is harvested
248 in the bottoms of the cirques and the valleys, broken up and stripped with big wooden combs. It is then spun by hand by the women,
283 then wrapped about a frame with horizontal arms, pivoted on top of a tripod (photo 128, Plate 43), and finally it is wound on bobbins and
286 woven by means of primitive looms, very much like the looms which one finds in remote corners of France. (The house in the foreground on the left in photo 347, Plate 41, shows a portion of one of these
294 looms.) The garments are frequently made in white, with the raw
[386] linen thus obtained. The dyeing of the materials in indigo, red, or green, moreover, is carried out by the processes already indicated for the other groups. We already have mentioned that the "Méo"
[531] employ likewise the process of designing in wax described in connection with the "Man-tien."

/259 cont./

166 621 [596] Among the Meau individual large /extended/ families never migrate alone, but rather the village chief selects the families who are to act as an advance division. This is usually four to five large families. Their /260/ task is to examine the new terrain, to note the cultivable land, and to make preparations for laying out fields. This advance division migrates with bag and baggage, old and young people, and all their movable [342] possessions, but at first builds no houses, living instead under wind screens and leaf-roofs. Then rice fields are laid out, and only after the first harvest does the regular housebuilding begin. -- The advance division lays out rice fields not only to meet its own needs, but tries to plan for as many reserves as possible, so that those who come later are temporarily provided for. Conversely, the members of the advance division are fully provided for up to the time of the first harvest by the inhabitants left behind in the old village.

After the first successful harvest the remaining inhabitants of the village follow and conduct themselves accordingly in the same way. Everything that is not clinched and riveted fast is taken along, and even the posts that serve as supporting piles of the houses are torn out and carried with them.

Men, women, boys, and girls drag along whatever they can [492] carry. The pack animals are loaded as heavily as possible. [614] Families that have no pack animals of their own borrow those of fellow members of the sib from other villages.

166 484 A migrating procession of the Meau is assembled according to a precise plan. First a few strong men set out and with the jungle knife hack out a path through the thickets of the primeval forest to the place of the new settlement. Once this is done, they return and fetch the others. A few armed men always form the head of the procession. The women and children, with the loaded pack animals, follow, and at the end there are again armed men. The crossbow or the cocked gun is always in readiness, the powder horn within reach.

231 /366/ The pigs are fed regularly every morning and evening. They are given the kitchen refuse, cooked maize, and the stalks, likewise cooked, of young wild banana bushes, which are stripped of their leaves and cut into pieces beforehand.

In second place among the Meau are the cattle which, [262] however, can be raised only where the steep mountain slopes [184] permit it. Cattle-breeding is therefore limited to only a few areas in northern Thailand. Besides the endeavor to obtain [492] meat, cattle are used, where the terrain permits it, as pack animals (Ill. 81), for which the Meau manufacture special [272] saddles (see the chapter, "Communication," Fig. 418). The milk of the cows, however, is not drunk because of an existent taboo, even when its use would save lives (see the chapter, "Religion and Magic," the section, "Cult and Taboo"). The [343] cattle, too, are shut up in stables every evening and occasionally [273] fed there with the residue from the making of alcohol out of maize or with rice husks. Before sunrise the animals are driven out to pasture again. Lajonquière (1), too, commented on

1. II, p. 309.

the cattle-raising practiced by the Meau in comparison with the neighboring tribes: "The Meau are primarily agriculturalists. Nevertheless they raise a few cattle with a care that is generally not found among the mountain inhabitants neighboring them. Their animals are also very handsome."

Besides cattle, small horses are also kept where the terrain [492] permits their use as pack animals. The packsaddles are then the same as those for cattle, and the horses are protected against tigers by having bell-harness hung on them. The pack animals are carefully fed with maize, grass, and hay and are driven to pasture together with the cattle in the dry season. Abadie (2)

2. Page 159.

reports quite similar observations: "The Meau have excellent [171] small horses (average size 1.20 meters, like the horses of the Chinese in Tonkin) strong, modest, very capable, and very

[See cat 116, P596 - ANALYST]

39: Bernatzik--497 E-5 (1936-1937) 1947 AO1 Thailand
Miao AES

/366 cont./

231 sure-footed. These horses are never fattened; they are fed with a little grass, bamboo leaves, and a few handfuls of
[342] maize. As a rule, they are kept in a small shed which is attached to the house." In an enumeration /367/ of the domestic animals of the Meau that Lajonquière (1) makes, he

1. II, p. 310.

[492] also mentions horses: "They raise horses, cattle, and sometimes buffalo as work animals. Many families keep a mare. They raise pigs, goats, and poultry. The work animals and those for slaughtering, as well as the poultry, are of a special breed and very beautiful. Moreover, they have a special long-haired breed of dogs and ordinary cats. Many have beehives."

[184] The raising of buffalo mentioned by the author named is practiced, although relatively seldom, by the Meau in Thailand. It serves chiefly as a way to make money; the Meau in Thailand
[492] use the buffalo themselves only in exceptional cases, slaughtering them or utilizing them as riding or pack animals. The description that Savina (2) gives shows clearly that the buffalo gen-

2. II, p. 186.

erally play a rather subordinate role among the Meau: "The buffalo are never provided for. During the day they roam in the mountains, and in the evening they often come home if they are not too far away. Occasionally they are given a bundle of hay so that they will not become completely wild. When it rains or is cold at night, they walk around the house and rub against the walls."

[184] With regard to all three of the last-named kinds of animals, however, they usually cannot be kept at all in the mountains of Farther India on account of the steepness of the
[178] slopes. There, the breeding of cattle, horses, and buffalo as pack animals is disappearing, like the use of the plow, and man must again bear the loads alone, as in the times before the domestication of domestic animals.

/368 cont./

231 Goats are likewise kept for meat and as sacrificial ani-
[262] mals, but only sporadically.
[782] Just as the farming of the Meau in Indochina is incom-
[184] parably more productive than among the Meau in Thailand, so also does the animal husbandry there represent an essentially broader economic base for them. This is shown by the description that Savina (2) gives concerning this in Indochina: "The

2. II, p. 200.

Meau raise buffalo, cattle, horses, pigs, goats, sheep, chickens, ducks, and geese. The livestock is their sole
[550] wealth; it is more valuable than money. Opium and livestock
[276] are the only things that they sell. As has been said, the cattle
[432] live freely outside in the mountains. Since they often remain away for weeks and months, the owners only rarely know how many animals they have. In the evening the cattle herd together to defend themselves against tigers. When they scent a tiger, the larger animals place themselves around the smaller ones and courageously await the enemy. At least so the Meau tell it. They very much like to praise their animals. There are families who own forty or fifty head of cattle. If all these animals were divided among all the families, each
[281] family would have twelve head. The hides of the slaughtered
[439] animals are dried and sold on the market.

"Horses are the usual companions of the buffalo and cattle in /369/ the pastures, but they are less wild. Every evening, they return to the village, and if they do not come by themselves, one searches for them with two ears of maize. One is given to them at the place where they are found, and with the other they are lured into the village. Buffalo and cattle are brought back with a piece of salt. This is only a matter of vilgum pecus, that is, pack horses; the good saddle
[492] horses are only seldom left free; they are provided for in the stable or in a corner of the house, and their mangers are rarely
[432] empty. The Meau never sell them.

/401 cont./

283 string is produced from the thinner one. Heavy cord is obtained by twisting in rattan fibers by means of a wooden fork.
[237] The Meau twist strong ropes out of strips of skin, those of bearskin being regarded as the strongest.

/402/ In addition to the twisting process, braid-like ropes,
[492] bands and wide belts for the saddles of the pack animals are also plaited. For this purpose the Meau use three to twelve threads each time. This plaiting is done solely with the hands
[412] and without any tool; only in the making of straps are iron awls used for preliminary piercing.

286 The ancient Chinese literature (1) already mentions re-

1. North China Br., 1859, p. 264; Ch Hch'kfsch, Vol. II, Ch. 10, p. 38.

peatedly that the Meau are good spinners, weavers, and dyers. For the manufacture of the cloth for clothing, the Meau primarily use hemp, rarely cotton. They sow hemp (măň) in their
248 rice and poppy fields. Lajonquière (2) likewise mentions hemp

2. II, p. 311.

in Indochina and writes that the Meau there cultivate it at the same time as maize and harvest it six to seven months after the sowing. The fibers of banana leaves, on the other hand, were never used, according to my observations and findings. And
[114] since I could find nothing about this anywhere else, a mistake by Seidenfaden, who reported on it, must be assumed. Cotton is cultivated in special fields and is used in a fashion similar to that among the Akha (see pp. 441 f.).

The hemp seed is set out with the planting stick among the Meau in northern Thailand; the period of cultivation falls between the end of April and the beginning of May; the harvest is about three months later. The stalks are cut with the sickle,
[283] the leaves are removed, and then the stalks are placed in water so that they will rot. Afterward they are dried, and the woody

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/421/

A 487 [36] [46] The paths in the territory of the Akha are wide and kept in good condition, as is shown by Ill. 31.[1] The difference lies in the fact that among the Akha the villages are very populous and their paths are therefore more frequented. Moreover, every village settlement of the Akha has a much greater labor force at its disposal than the villages of the Meau.

M 482 The primary means of communication among the Meau is porters who transport loads on their backs on carriers (see the chapter, "House Furnishings, Household and Kitchen Utensils," Figs. 178-180) or in baskets (see the chapter, "Handicrafts," Figs. 330, 333, and 336), which are carried, in the fashion of our rucksacks, without a forehead strap (Ill. 93).[2] Wherever M 492 the nature of the terrain permits, the Meau also use, as has already been discussed in the chapter, "Means of Subsistence," the section, "Animal Husbandry," small reddish-brown cattle or small horses as /Figs. 418-422 appear here/ /422/ pack animals, which for this are provided with a special packsaddle (Ill. 81)[3] which is the same for both breeds.

The packsaddle (Figs. 418 and 419) consists of a wooden frame (A), on which a board (B) is mounted. Under the board is fastened a straw-filled cushion (C), which lies on the crupper of the animal. This packsaddle is fastened on by means of a M [283] strong strap (D), about five centimeters wide and plaited out of fiber cords, around the body of the animal. In addition, a hide strap (Fig. 420, G) with iron buckles (H), which is fastened to the packsaddle, leads around the chest of the animal, and a cord with wooden balls strung on it (Fig. 421, E), which come under the tail of the animal, runs around its hind quarters.

M [231] [171] [285] In regions where it is possible to breed horses, the Meau also know how to ride. They use stirrups of iron, such as the Chinese use, but also homemade ones, which are plaited out of rattan (Fig. 422).

[1] [See cat. 116, p250- ANALYST]
[2] [" " " p643- "]
[3] [" " " p596- "]

AKha A04
Miao AE5

/422 cont./

M
492 On the other hand, carts, sedan chairs, and hammocks
[493] are unknown. Occasionally cattle are also used as riding ani-
[184] mals, but these animals play a subordinate role. The conditions in Indochina are similar, according to a description by Abadie (1).

1. Page 160.

A
492 Among the Akha, the use of domestic animals as pack
482 animals is even less frequent than among the Meau. Goods are transported almost exclusively by porters who use carrying baskets with shoulder boards and forehead straps (see the chapter, "Handicrafts," Fig. 374).

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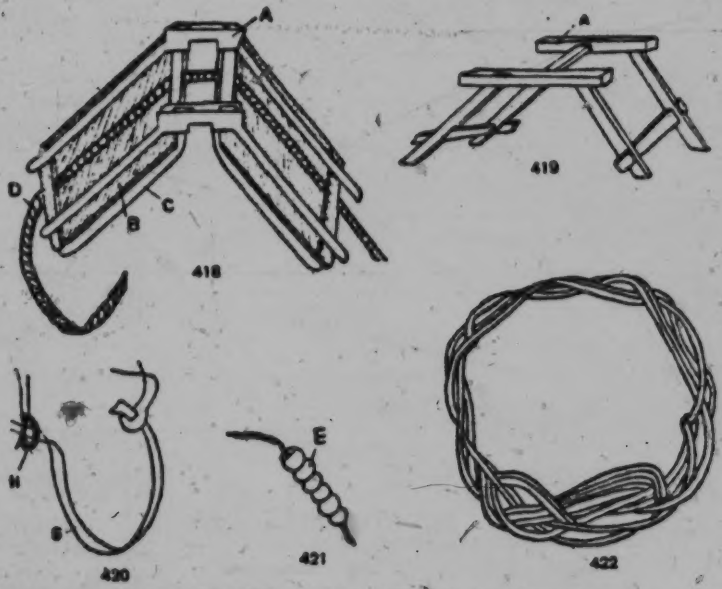
492
[283]



Figs. 418-422. Packsaddle of the Meau.

M
[285] Fig. 418. Packsaddle for cattle, 1/20 nat. size. Fig. 419. Wooden frame of the packsaddle, 1/20 nat. size. Fig. 420. Hide strap, 1/15 nat. size. Fig. 421. Tail strap, 1/16 nat. size. Fig. 422. Stirrup, 1/5 nat. size.

39: Bernatzik--596 E-5 (1936-1937) 1947
AO1 Thailand

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Ill. 81. Saddling a pack ox among the Meau.

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Ill. 82. Meau smith in his workshop.

39: Bernatzik--726 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/VII cont./

231 Ill. 81. Saddling a pack ox. The Meau breed small, reddish-
492 brown, humped cattle which are good pack animals. Saddles of wood with thick straw or cotton underlayers are used.

/VIII/

Ills. 82-90. Handicrafts.

325 Ill. 82. A smith in his workshop. With the help of a bellows, which he is operating with his left hand, he is just about to melt silver in a stone crucible over a charcoal fire. In the right foreground, the mold is ready. It consists
[415] of a cotton-covered wooden frame in the shape of the silver bars desired, and floats in a gourd shell filled with water. Note the tools, all of which have been made by the smith himself.

322 Ill. 83. Drill for working wood. By inserting iron drills of
412 different sizes, various holes are made. The work of the hands is aided by the feet.

289 Ill. 84. Making paper for sacral purposes. Bamboo shavings are boiled with wood ashes and then crushed with a wooden club. Larger pieces of wood are removed.

Ill. 85. After the addition of a neutralizing agent, the wood pulp, finally predominantly homogeneous, is poured on cotton cloth and dried in the sun. The finished sheets of paper are carefully removed with a bone knife.

386 Ill. 86. Batik work on hemp cloth. With a brass pen, which is
531 lying under the wrist, the pattern is applied in wax. The cloth is then dipped several times in blue dye and dried in the sun. This is repeated until the desired indigo-blue color is achieved. Then the wax is boiled off. The places previously covered with wax now stand out clearly from the dark-blue background.

294 Ill. 87. Girl sewing a new pleated skirt. The Meau girls are excellent and industrious seamstresses. It is particularly difficult to work on the harsh hemp fabric.